The shekel

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THE WORLD'S FIRST OFFICIAL ANTI-SEMITIC COINAGE: HALBERSTADT, GERMANY, ca. 1149

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As an educational organization, the primary responsibility is the development of programs, publications, meeting and other activities which will bring news, history, technical, social and related background to the study of numismatics. Membership is open to all men and women of goodwill and to clubs who share the common goals of the Association.

The Association is the publisher of THE SHEKEL, *a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits or accepts advertising, paid or unpaid. Its views are the views and opinions of the writers and the pages and columns are open to all who submit material deemed by the editors to be of interest to the members.*

The Association sponsors such major cultural/social/numismatic events as an annual Study Tour of Israel, national and regional conventions and such other activities and enterprises which will benefit the members. Dues are paid annually at $10.00 per year; life memberships are offered to all at $150.00. Junior membership (under 18) $2.50 per year. Your interest and participation will be welcomed by any of the affiliated clubs or as a general member of the Association.

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George Gilbert, *Editor*

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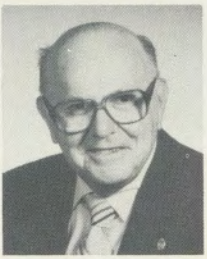
THE PRESIDENT'S MESSAGE



Morris Bram

Dear Friends,

When we launched AINA over 15 years ago, we realized that it would take a national publication to keep all of the members informed of our activities. That national publication from the very first issue (83 issues ago!) has been *The Shekel*. It covered the news of AINA, of Israel's numismatic issues, of numismatic personalities, the history of the Jews as expressed in coins and medals as well as in paper money, and more.

Today, *The Shekel* is better than ever. This issue is unique, perhaps our finest. It is therefore proper that I give credit to those who have diligently worked to put this fine issue to press. *Thank you*—to all the fine writers who contributed to the success of this publication, and especially to our editor, George Gilbert, for the dedication and drive to put it all together.

Two years ago *The Shekel's* first special issue was devoted to the Holocaust. It took two issues to present the data made available from around the world. As an educational non-profit corporation, AINA donated hundreds of bound volumes of those special issues to schools and special-interest libraries.

This special issue of *The Shekel* is another such educational project. It documents the most outstanding examples of the use of money as a vehicle to spread hatred of a minority. What you are holding in your hands will be placed for all time into the major libraries and educational centers of the world. *If there is a special center which should receive a bound copy of this publication, please send a letter recommending the institution.* We cannot serve every library in the world; we can support those our members support, or arrange to share that support effort for a few dollars with you.

A strong AINA is a good AINA. The more members, the more AINA can do for each and every individual who belongs. AINA stands ready to help local coins clubs with slide shows and educational materials. At the same time, perhaps the clubs can help the Association by encouraging members to join AINA. If you are affiliated with a coin club, why not do your part? Request as many membership applications as you can use; these will be sent to you for distribution at your next meeting.

Be sure to join your friends in numismatics at the *5th Annual Greater New York Numismatic Convention*, September 5-8, 1984 at the *Omni Park Central Hotel, New York City*. Admission is free, so plan to attend.

Shalom,

Morris

THE WORLDS FIRST GOVERNMENT ISSUED ANTI-SEMITIC COIN — 1149

The Pfennig of Bishop Ulrich I, ca. 1149, Halberstadt, Germany.

In the twelfth century, the Holy Roman Emperor granted minting privileges to both the civil and clerical authorities in various regions. One such center in the eastern part of Germany was the community of Halberstadt.

The coins of the period in that region of the world were struck on thin metal, so thin that the material could take but one impression and so thin that this one impression was positive on one side and negative on the reverse. Today all of the coins of this group are known as *bracteates*.

Bishop Ulrich I, who ruled from 1149-1160 and again from 1177-1190 issued a silver pfennig, a coin about the size of today's quarter, believed to be used for tax purposes rather than for ordinary commerce. His theme was Biblical.

From the *New Testament* he selected the story of the stoning by Jews of St. Stephen in the first century.

In the Bishop's time 1000 years later, Jews of the area were required by law to wear conical hats so that they were clearly distinguishable from the rest of the citizenry. The mintmaster for the Bishop presents two Jews with their cone-shaped hats, their medieval garb, a falling St. Stephen and the rocks. A halo makes it clear that St. Stephen has been canonized for his martrydom.

Anti-Semitic money had been invented.

1694: The Corn (or grain) Jew

Anti-Semitic Medals of Late Medieval Europe

by Daniel M. Friedenberg

Excerpted from *Jewish Medals*

IT IS CLEARLY of interest to observe that, with the exceptions of one Belgian medal and a rather odd English medal, all anti-Semitic medals from early days are of Germanic origin.

The first German anti-Semitic medal was reported in the early sixteenth century. It purported to show on the obverse a Jew riding on a sow and on the reverse the face of a devil with horns. Indeed, such representations were popular in the medieval period. The antipathy of the Jew to swine was converted by a psychological transference (as in the name "Marrano" or "pig" for despised pseudoconverts in Spain) to an identity of Jews with swine. Yet the medal, if it did exist, is not listed in any known museums or collections.

At the end of the seventeenth century appeared the main type of German anti-Semitic medal, called the "Korn Jude," that is, the Corn or Grain Jew. These medals were issued over a period of some eighty years, from 1694 to 1773. They are related to hard times, when prices went up and the popular scapegoat was the Jew, considered a diabolic speculator. A variant of the same medal showed up again in 1923, when inflation was rife in Germany.

The prototype of the Korn Jude medal first appeared in 1694. In that year heavy rains and a grasshopper plague swept through Germany in a swath from Silesia to Württemberg. As food prices increased, specula-

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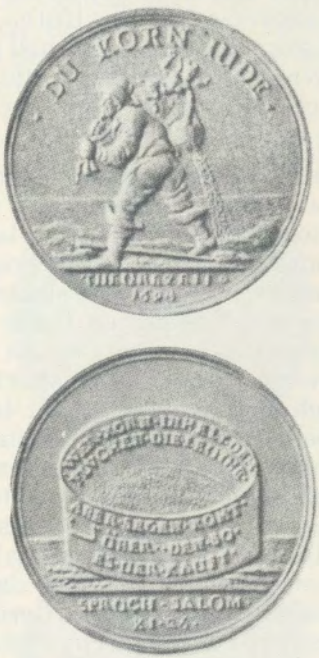
ABOUT THE AUTHOR

Daniel M. Friedenberg, Curator of Coins and Medals at The Jewish Museum, in New York, is the author of Jewish Medals *and other works.* He has lectured at Yale, Columbia, and Swarthmore.

tion rose and the starving people blamed the Jews. The Corn or Grain Jew dealer is shown on the obverse of the medal as a well-fed figure carrying a sack of grain kernels on which a devil is perched, opening the mouth of the sack. "Expensive [or Famine] Time" is the explicit legend below, while overhead we read in large letters, "You Corn Jew." The reverse shows a grain sifter—sometimes described as a ring, a wheel, or a bushel measure—on which is inscribed "He that withholdeth corn, the people shall curse him: But blessing shall be upon the head of him that selleth it." The exergue indicates the origin of the quotation: "Proverbs XI.26."

1694 Korn Jude
(*slightly enlarged*)



The 1694 medal was subject to slight variations. Sometimes the Jew faced right, sometimes left. In some cases a landscape appeared behind the Jew, in others not. The grain sifter was either horizontal or upright. The quotation from Proverbs appeared on the outside or inside of the grain sifter or partly inside and partly outside.

A new variety of Korn Jude was struck in 1695. The famine year had passed, and now the medal was stamped "Easy Time."

In the following year, 1696, apparently owing to another bad harvest, the Korn Jude reappeared. There is only one example of this rare medal.

Between 1770 and 1772, after a lapse of more than seventy years, an avalanche of Korn Jude medals was issued. These were terrible years. During this famine period about one hundred and eighty thousand people died of starvation in Bohemia and one hundred and fifty thousand in Saxony. The price of a bushel of corn in Saxony rose to thirteen thalers, the German equivalent of dollars. The reverse inscription of some of these medals is devoted to a list of such food prices, obviously referring to the wild inflation. The typical Korn Jude obverse, showing a Jew with the sack of grain which the devil is opening, is subject to other variations. One curious obverse, dated 1772, depicts a goat, rather than the devil, on the sack.

Other obverses from this period are equally provocative. A popular type shows a Jew, sometimes grotesquely fat, walking toward the open jaws of what looks like an alligator. "Fear God" is pointedly

1695 Korn Jude

Obverse: Jew hanged from tree

1772 Korn Jude: "Fear God"

stamped on a few. In still others, a woman implores aid of the Jew, who stands with sacks of grain stacked behind him. A rare variant shows the woman imploring while the devil bells the Jew. Another variant, to drive home the moral, has "Go to the devil" inscribed on the rim.

In 1773, whether owing to fine weather or to defeat of the speculators, conditions improved. Now, as in 1695, the theme changes to vengeance. A Korn Jude, apparently struck after the abundant harvest in late 1772, indicates on its obverse a corn harvest and haystack, with the legend "We want this fertility." The reverse shows a Jew hanging in a barn and is labeled "But I did hope for famine time." Another piece, dated 1772 on the obverse and 1773 on the reverse, depicts on the obverse a woman appealing to the Jew as before.

This series is unusual in that the vast majority of all Korn Jude medals, if not all, were done by only two men. It is the considered opinion of M. J. Meissner that the entire group issued from 1694 to 1696 were the work of Christian Wermuth (1661-1739). Oddly, the initials "C. W." appear to be engraved on only one piece reported, although it is apparent these medals are very similar stylistically. We will return to Wermuth's production shortly, for he bears the unsavory reputation of being the foremost anti-Semitic medalist in history.

The later Korn Jude pieces, between 1770 and 1773, seem to have been made exclusively by Johann Christian Reich, who signed these medals "Io. Ch. Reich," "Reich," or simply "R." On many he added "Fürth," that is to say, issued from Fürth (or possibly nearby Nürnberg) in Bavaria.

The Jew as Faust with the awful nemesis that overtakes a man who has sold himself to the devil to gratify his desire for things of the world is told in the Korn Jude series. The devil perched on the sack of grain in "Famine Time" has made a bargain with the Jewish speculator and, opening the sack, appears to be taking his share of the loot.

It is important to remember that the evangelic message of the Korn Jude series was not regarded as mere metaphor. For the persons who carried these medals as talismans, they told incontrovertible truth. The Faust story, the devil, and hell were real. What we consider a poetic allegory of the human condition was living reality to these people.

The Faustian legend originated in Germany, and Marlowe's play went back to that country in translation. German versions were very popular in the seventeenth and eighteenth centuries. The Faustian figure was deeply a part of the German folk consciousness even before that time, through the media of Faust books and ballads. It was natural, indeed one might almost say it was inevitable, that some linking of Faust to the Jew would take place. For this reason alone, the Korn Jude medals reveal important insights into the social and religious history of Germany in these two centuries. The advent of a man like Hitler in Germany, as distinct from other countries, can only be understood within the context of such a history.

It should be stated that a part of this anti-Semitic feeling was based on economic fact. Jews (as well as

Christians, particularly peasant hoarders) speculated in grain harvests, driving up the prices. Also during this period, the so-called Court Jews were sometimes mint masters and debased the currency. But ignored was the equally obvious fact that the Court Jews either acted on instructions from their masters (as in the case of the Prussian Jewish mint masters under Frederick the Great) or were forced into currency debasement by the onerous demands of their patron princes (as was Joseph Suskind Oppenheimer, the famous "Jud Süs," financial minister to the Duke of Württemberg). Some of the anti-Semitic feeling was without doubt suppressed hatred for the rapacious rulers as well, which was diverted to the Jewish hirelings: a measure of this truth can be seen in the interesting fact that after the French Revolution and up to the 1848 German revolution, no anti-Semitic medals appeared.

Feder Jude

Obverse

Reverse

Another type of German anti-Semitic medal is called the "Feder Jude," that is the "Feather Jew." These medals all appear to have been issued around 1700, though none were dated. There is general agreement the medalist was Christian Wermuth, whose initials are engraved on the most common variety.

There is no accord as to the exact meaning of the Feather Jew medals. The obverse shows a Jewish merchant, wearing glasses, with a hat from which several feathers extend. He is leaning over, usually to the left but in one variant to the right, peering into the contents of what seems to be a small sack or moneybag. On his bag is tied a large sack. The moneybag is inscribed "Vitia Aliena" or "Faults of Others"; the large sack is inscribed "Vitia Propria" or "One's own Faults." A rare variant also has the words "The Trial" on the large sack.

The most common Feather Jew medal has on its reverse in alternate Old German and Latin a rhyming stanza that is difficult to translate. A loose translation would be: "Do not ridicule a cuckold, for it is very true that many came to public office by their horns."

It is difficult to interpret this symbolism. Henry Grunthal, Curator of European and Modern Coins at the American Numismatic Society, tends to the view that the medal is a hybrid, that the obverse and reverse sides do not belong together. Dr. Antoine Feill also classifies this as a mongrel medal. Their view is supported by the fact that many Christian Wermuth medals are found in such hybrid combinations. Dr. Arthur Polak avoids explicit interpretations, simply stating that the term "Feather Jew" is used in abuse like the slang "Yid." Dr. Bruno Kirschner draws attention to the erotic symbolism of "feathers." He then points out

the importance of the rim inscription, where everyone is warned to pay attention to his wife. It is his opinion that Wermuth cautions people to watch the Jews, who pimp for the rulers and nobility. The Jews procure for money, and the cuckolded husbands are rewarded by public office.

The writer agrees with Dr. Kirschner. He feels there is a meaning and consistency tying together both sides of the Feder Jude medal. The feathers in the hat of the Jew are set back like the horns of a bull or goat. Because of parallel legends on this and other medals of Christian Wermuth, the reference to feathers appears to be used in the same sense as horns in cuckolding: it has already been noted that the two words are employed interchangeably on the obverse legend.

There appears to be another meaning as well. The Latin words "Vitia Aliena" on the moneybag implies that a Jew is disturbed by the faults of other people only when they affect his pocket. The same is true for "Vitia Propria" (his own faults); they are nothing to him, which is why he can carry such a large sack of them—they are "feathers." This kind of play on words is quite common to the German satiric tradition and would seem to explain the term "Feather Jew."

Another Feder Jude type exists, sharing the same obverse with the main type except that in some cases the Feather Jew is shown without the accompanying legends. The reverse comes in two variants. On one, a winged cupid holds a bow and arrow in his right hand, while by means of a bridle held in his left hand he guides a lion looking back to him. On the other, the same winged cupid is astride a more dragon-like lion, while another similar but wingless figure sits facing him. The Latin legend is *Amor Vincit Omnia*. Even Jews can be conquered by love, seems to be the sardonic implication of Wermuth.

Christian Wermuth also made some miscellaneous anti-Semitic medals, several falling into the category only indirectly. In 1687, while still a young man, he issued a so-called Pietism medal which has some official status, since the rim is stamped "C F P," which, according to Henry Grunthal of the American Numismatic Society, stands for "Cum Friderici Privilegio" or "With Frederick's Permission," this being Wermuth's ruler, Frederick II of Saxony and Thuringia. A Jew appears on the obverse of the medal swathed in a prayer shawl. Overhead the German legend reads, "The Pharisee Risen from Death," while below the medalist stamped, "Matth: XXIII.," referring to verse 23, "Woe unto you, scribes and Pharisees, hypocrites!"

A nastier medal (or rather, two variant medals on the same theme) was struck by Christian Wermuth around 1700. Titled from the subject matter as the "False Integrity of Jews, Bad Priests and Tricky Lawyers," the main type shows a wolf and a fox in open country, with sheep in the background. Gaedechens describes the scene as "a fox fleeing from the wolf in sheepskin." The reverse is devoted to a German inscription, "He who trusts a wolf in the woodland, a Jew by his oath and a bad priest and tricky lawyer by their consciences, will be bitten by all four"—though the verb "bitten" is a kindly substitute for the vulgar word used. On the rim is added, "Look whom you can trust." According to Meissner, the medal was issued to attack a priest by the name of F. J. Mayer.

In this same period, Wermuth issued another undated medal which, while a direct attack on the Jews, actually served to compliment them.

The Useless Baptism of Jews

Called "The Useless Baptism of Jews" or "The Mockery Medal," the obverse depicts a Jew kneeling on a rocky shore overlooking water, with a millstone around his neck. A parson stands over him with a prayer book and a bowl of holy water, performing baptism. Behind, an assistant with extended hands comes to push the Jew into the water. The ironic legend states "So he will stay forever": only by drowning at that minute will the Jew stay Christian. The reverse has a long inscription which, freely translated, declares: "A Jew seldom becomes a Christian except when he has done something wrong. He does it only for the money, to avoid serious punishment, for if he would steal he would be punished too hard." To drive the point home, Wermuth inscribed on the rim, "When the mouse eats the cat, then a Jew becomes a true Christian." This German folk expression has been traced back to the Cathedral of Freising, inscribed around 1200.

The last medal in this category was issued in 1728. Very small in diameter, the obverse shows a sailing boat with a mast in the form of a cross. The reverse is filled with an inscription commemorating the beginning of a serious effort to convert Jews and Moslems to Christ.

Of all these medals that Christian Wermuth struck, the most famous is the 1711 "Memorial of the Ghetto Fire in Frankfurt am Main." The Jews in this very old and important ghetto, as elsewhere in Europe, were packed together in a tiny area. Conflagrations would periodically sweep the crowded quarters. In 1711 a very serious fire ravaged the Frankfurt ghetto but by some freak did not damage any of the adjoining buildings occupied by Christians or the nearby municipal gunpowder magazine. This was regarded as a miracle by many Christians, and it was also a perfect subject for the malignant talent of Wermuth. His medal must have been very popular, for it was issued in three slight variant forms and still can occasionally be bought.

Slightly larger than 1 inch in diameter, the obverse depicts the flames of the fire destroying a building, behind which is shown the untouched gunpowder magazine. In the foreground a father and mother with two children stand with hands stretched up in lament. In free translation the Latin legend reads "And indeed a good thing that in such a manner is proved"—a vicious comment by Wermuth, approving the fire because the gunpowder storage depot was untouched while Jewish property burned.

This fire was followed by three others within the decade, and in 1721 Christian Wermuth struck another medal in memory of these fires. The obverse indicates a view of Frankfurt with burning houses and

1711 Frankfurt Ghetto Fire
Obverse and Reverse
(contact size)

the eagle overhead. A Latin inscription refers to the four fires within the decade. The reverse inscription, cast in German verse, is most curious. Wermuth mixes Hebrew words in their German form—such as "malachesch" for angel, "zeuhren" for sorrows, and "tschuba" for repentance—to curse the Jews and warn them they will be destroyed unless they convert. The date is again established by a chronogram on the obverse.

The only Austrian anti-Semitic medal is early in origin, dating from 1686. It also is satirical and relates to the conquest by the Hapsburg armies of Budapest, the city of Buda, in those days being called Ofen. The Jews, so badgered in Europe, had found their lot much easier under the tolerant Turks. But by the seventeenth century the Austrian emperors, most of whom were anti-Semitic, began to push the decadent Turks out of Central Europe. Budapest fell to Leopold I in 1686. The Jews had sided with the Turks in the defense against Christian attack, and a medal was issued accusing the Jews, with the Turks, of making money out of the war. The obverse shows a Turk and a Jew melting metal in a furnace, the Turk holding the tongs and the Jew the bellows, while ingots appear at the furnace bottom. The German legend states: "Who mints money for peace now that the Turk and Jew are tired of war?" On the reverse of this extremely rare medal the inscription reads: "Ofen belongs to Leopold. Luck has been against Mohammed. He loses the city of Ofen with all its gold, which was destined to be used for the purchase of peace"—a reference to the time-honored method of buying off the opposing army when luck was going against the defenders. The rim triumphantly adds: "By this battle the Turkish Empire nears its end." It may be added that after the conquest, the Jews were driven out of the city and were not permitted to return for almost a century.

It is apparent from some of these anti-Semitic medals that certain Germans in this period had a fixation about Jewish sexual power. This thread runs through the Feder Jude medals. Without doubt it is related to the Korn Jude medal, where it appears that a goat is substituted for the devil. But the climax in this matter was reached in the case of "Jew Suess," Joseph Suskind Oppenheimer, who was imprisoned and then hanged in 1738 after the death of his patron, Duke Karl Alexander of Württemberg. The joy was so great that several medals were struck to memorialize the event. Almost alone, they tell a part of the social history of eighteenth-century Germany. "Jud Süs" was noted as a gallant,

Famed Jud Sus screw medal. Collection of William Stern.

Rondels contained within the Jud Sus screw medal tell the story in color illustrations.

and the most common medal portrays him bewigged as a typical aristocratic cavalier. The reverse shows the gallows scene, with Suess hung in a bird cage (his remains actually hung in the air six full years), and carries the triumphant legend: "Look, in this bird cage you may see/ A villain; Suess the Jew, is he."

There are several interesting variants. In one, the reverse of the medal is divided into two parts, an upper and a lower. The top part shows Suess trying to escape in a carriage, calling "Away, Away." Beneath we see a cart being pulled toward the gallows, from which a man is dangling, with the admonition: "This is where you belong." The medal is based on actual fact, for Suess was allowed to escape by a Jesuit faction fearing incrimination, but the Protestant Stuttgart Civil Guard caught him before he got out of Württemberg.

In another, which is quite philosophic in mood, the obverse shows

English medal (1809) dates to fighting prowess of Jewish boxer Daniel Mendoza. Collection of Manfred Anson.

Suess with a halter around his neck and a beard; oddly, the face is thinner and more handsome, and the representation is definitely not a caricature. On the reverse, four persons stand at the foot of the gallows and seem to stare meditatively. The legend states: "As a Finance Minister I felt high and proud. Now as a reward I must hang in the cage."

The most curious variant shows a spray of flowers to the left of the bust, while on the reverse a pigeon flies toward the victim with a billet-doux in its mouth—an allusion to the fact that some woman still cared. Obviously, the figure of Suess reinforced all the myths of Jewish sexual power felt by the German peasantry. In fact, Jew Suess made such an impression that little pictures—some hand painted on parchment and others on tiny copper plates—were drawn to illustrate episodes of his life and fitted into a case the size of the original medal, the obverse and reverse of the box being engraved exactly to match the bust and gallows (or the attempted escape) scene on the medal. This type of miniature work was a German specialty, and the boxes were called screw medals because the two sides screwed together. According to Dr. Bruno Kirschner, the image of Jew Suess was so strong, these screw medals continued to be made up to the nineteenth century.

As mentioned before, in the period being discussed there were only two anti-Semitic medals issued outside German-speaking territory, one in Belgium and the other in England.

The Belgian medal (or medals, since there were two struck for the same occasion) dates back to 1670, but it memoralizes a still earlier event. In 1370 several Jews at Enghien were accused of desecrating the Host, the consecrated wafer used in celebrating Catholic Mass. After a trumped-up trial, their wealth was confiscated by the Church, and they were burned alive at Brussels. The reactionary elements in Belgium made this event a kind of national holiday and struck 300th anniversary medals, showing the Holy Sacrament on one side, with one medal having the seal of the community and the other an inscription on the reverse.

The unique English medal in this category, issued in late 1809 (a fact known by the attendant circum-

stances, for the medal is not dated) has an unusual background.

The obverse shows a male bust, with long ears like horns, a full, aquiline nose, sensual lips, and an extended beard; though intended as a caricature, the effect is very masculine. Around the outer rim runs the rhyme, "Yet blush we must for 'tis a nations shame/Av'rice and titled lust, alone we blame." Around the inner rim is another rhyme, "This is the Jew, which Shakespeare drew." Beneath is inscribed "No Private Boxes." The initials of the engraver are "V. P."

The reverse has another rhyme in small letters on the rim: "The dramas laws, the dramas patrons give. And he who lives to please, should please to live." Within two sprigs of oak leaves with acorns, tied together by a trumpet and a rattle, are the words, "What d'ye want?"; these are followed by "OP OB & DPO."

It has long been known that "OP" stood for Old Prices, and referred to the Old Price Riots of 1809. Covent Garden, burned down the previous year, had been rebuilt on a grander scale, and a new scale of prices had been introduced. The British public had rioted because of the higher prices. But no other meaning could be found for this particular medal.

The key was located in a long satirical poem by Thomas Tegg, published in London in 1810 and entitled *The Rise, Progress and Termination of the O.P. War.* The details of the medal are actually enumerated in a footnote of Tegg's book on page 111. "V. P.," the supposed engraver, stands for "Vox Populi." "OP OB & DPO" stand for "Old Prices—Open Boxes—and Deference to Public Opinion." What develops is a fascinating piece of English history.

When Covent Garden reopened with much higher prices on September 18, 1809, pandemonium broke loose. John Philip Kemble, a noted actor and also manager of the theatre, tried unsuccessfully to quell the disturbance. It was known that he and his family, who also were numbered among the actors, received large salaries, and the Kembles were denounced by the audience. The racket continued night after night. Covent Garden was owned by a group of entrepreneurs, most of them aristocrats, and the riots began to take on the form of a popular insurrection.

It was then that the manager conceived of a stratagem. Kemble was a friend of Daniel Mendoza, the great Jewish champion pugilist of England, and of "Dutch Sam," also Jewish, who succeeded Mendoza as champion. The Jews in general were known as great boxers. Through Mendoza and Dutch Sam, Kemble gave free admissions to some three hundred Jews handy with their fists and invited them to fill the pit, siding with management in the dispute.

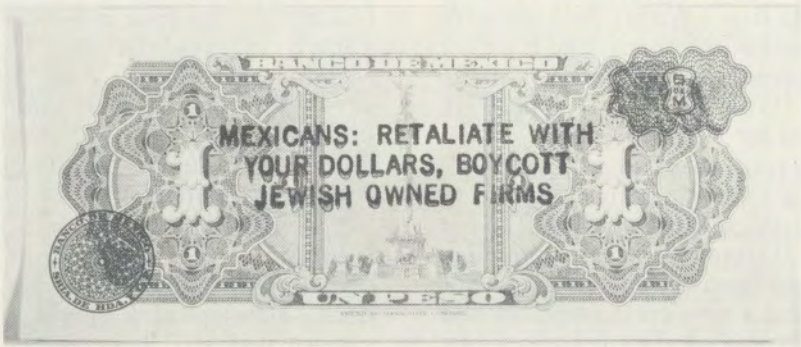
The contest took on an anti-Semitic turn. As Thomas Tegg wrote, "The Christians on the Public's side, Mendoza's scholars now defy'd . . . The victory was still John Bull's, Who broke some ribs and crack'd some skulls . . . The Israelites were sorely griev'd, They such a beating had received." Placards paraded in the theatre included such mottoes as: "John Bull the fighting Hebrews smote"; "Be Britons still, both true and brave, And ne'er to Jew or Kemble slave"; and "Oppose, boys, Shylock and his crew. We'll have fair play—fair prices too."

The medal was issued as part of this war, "Hung from a ribbon round the neck, And many a waistcoat serv'd to deck," as described in the rather turgid poetry of Tegg. The medal's obverse was a double-pronged attack. Kemble had adapted *The Merchant of Venice* for the stage in 1795 and, as the outstanding actor

of his day, portrayed Shylock many times. The bust represents Kemble in the role of Shylock as an actor and as a "Jew"; that is, Kemble with his Jewish allies is now seen as an actual Jew in the pejorative sense: "This is the Jew, which Shakespeare drew."

Actually, the anti-Semitic character of this medal was an isolated feature of English opinion at the time, caused by the unpopular position taken by the Jews under the influence of their pugilistic idols. For the general British climate was far from anti-Semitic. Richard Cumberland's *The Jew*, played in this period, took a Jew as its hero. Maria Edgworth's *Harrington*, performed shortly thereafter, showed the Jew as a gentleman for the first time. Both plays were well received. And Edmund Kean's triumphant appearance as Shylock in 1814, only five years later and a landmark in the history of the theatre, was definitely sympathetic in its interpretation. It is thus obvious that the medal, though protesting higher prices, can hardly be interpreted as reflecting a general odium of the Jews.

RECENT LATIN AMERICAN EXAMPLES OF ANTI-SEMITIC OVERPRINTS



Reference Collection Dr. Alan York

Reaction to the American Jewish travel boycott following an anti-Israel vote in the U.N.

"Death to the Jewish radical Angel Faivovich"

Worthless marks were made into wallpaper.

Unemployed German workers started to support Nazis.

HOW NAZI PROPAGANDISTS CAPITALIZED ON THE GERMAN INFLATION

by George Gilbert

Americans concerned about a slow erosion of the dollar with annual inflation of 4%, 5% and up to 10% in recent years have also been aware that in Israel an annual 400% inflation has prevailed. In South American countries, Israel is envied for its ability to hold the inflation rate . . . to only 400%. Their rates are higher. But it is the German inflation of the postwar (WWI) period which remains the modern classic.

The German war debt was a real 147,000,000,000 marks (1918) of which 89,000,000,000 had been "funded", set aside in "war loans" to be repaid with heavy annual interest payments. The balance was a "floating debt". The taxes collected by the Government in the immediate postwar years could pay only one-tenth of the float. The government could not borrow from the people's savings; these were gone. The government elected to print money to cover its obligations. Then the obligations to the Allies had to be met, cash payments to Belgium for example, of 81-million English pounds. Again, the printing presses rolled.

What actually happened as a result was that from a 1913 index of 100 the value was changed to 147,479 by December 1922.[1] Ten months later (November 1923) the index was up to 75,570,000,000,000. (That's *trillions*.)

The daily devaluation in 1923 was beyond anyone's imagination, then or now:[2]

May	*16*	*- One dollar*	*= 46,000*
June	*1*		*= 77,000*
	10		*= 88,000*
	18		*= 152,000*
July	*5*	*(Veal bits for stew: 60,000)*	
	22		*= 350,000*
		(Ham sandwich: 24,000)	
Aug.	*1*	*(First issue of 4-million mark notes)*	
	7	*(First issue of 10-million mark notes)*	
	9	*(Veal chop at lunch: 600,000)*	

A SURPRISE

In this overprint, the Jewish bourgeois is depicted in total surprise as a new sun rises (Hitler - the swastika - National Socialism).

The message:

God the Righteous!
Once again a New coming!
Folks! Come to Hitler and
National Socialism!

The result of all this? Mortgages were repaid "in full" for one-ten thousandth of the original loan. Travelers in Germany lived like kings on one dollar a day. Fur-lined overcoats cost a few dollars.

In July of 1921, before the main inflation of 1923, the American dollar was equal to 81 marks. By January 9, 1923, it was 10,200 to the dollar and by July was *1-million to the dollar.*

Albert Speer, Hitler's economic wartime dictator of Germany, in his memoirs, *Inside the Third Reich,*[3] written in Spandau Prison after the Nuremberg Trials, tells of his own remembrances of the 1923 debacle:

"Very cheap here," he wrote in September 1923 in the midst of a bicycle tour of the Black Forest. *"Lodgings 400,000 marks and supper 1,800,000 marks. Milk 250,000 marks a pint."*

He noted that six weeks later a restaurant dinner cost ten to twenty billion marks. A theatre ticket cost between three and four hundred million marks.

The much-vaunted social security system which had been launched in Germany at the turn of the century, the savings of the public, the monthly stipends received by private and public pensioners all were devalued to a worthless level. Everyone and everything could be blamed and all of the blames were meritable: the Kaiser, the War, the defeat, the treaty, the inept postwar governments, labor, capital, the banks, the Allies . . . but the Munich-centered group of National Socialists (cleverly *"National"* so they sounded large and powerful, and *"Socialists"* since there had long been widespread support for the Social Democratic (labor-democrat) movement in Germany which preceded the War) picked a more visible target: *the Jews,* already a targeted figure for 300 years.

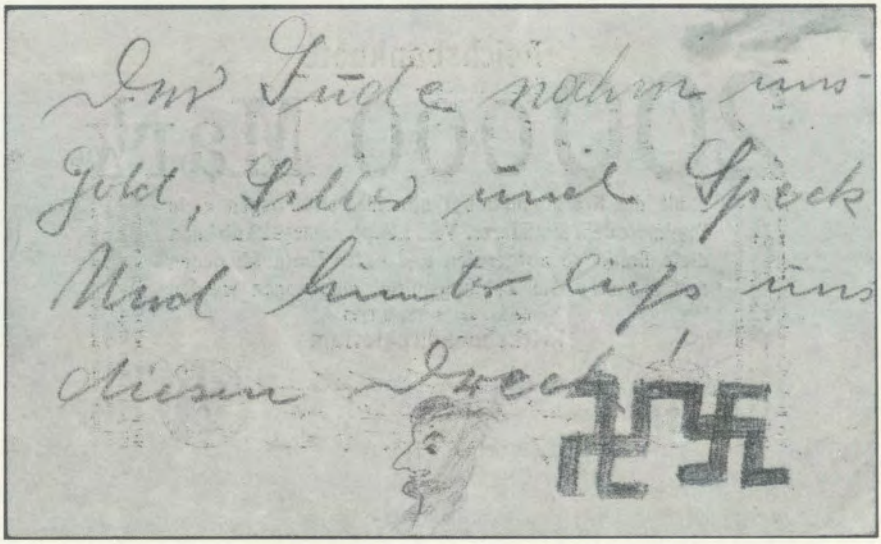
The Nazis, short for the "National Socialists," held meetings, issued their own newspaper, and tried hard in other ways to make themselves visible. A keen propagandist among them came up with another strategy.

Put the worthless marks to work as messengers for the Nazi cause. The greatest overprint of any official currency that the world has ever seen, before or since, was put into action.

There cannot be any data on the extent of the overprint since tens of millions of banknotes were printed during that period. Only a tiny fraction, or even a part of a fraction, were fed back onto a clandestine press for their scurrilous message. How many times each note passed from one hand to another cannot ever be estimated.

The sly humor of the messages ended with a variety of calls to action or to further anti-Semitic cries:

> *"How long will you allow the Golden International to plunder and betray you?"*



Collection of Theodore Isler, Zurich

September 1923 200,000 mark note bears handwritten message and a double swastika: "The Jew takes our gold, silver and bacon and leaves us this Dreck."

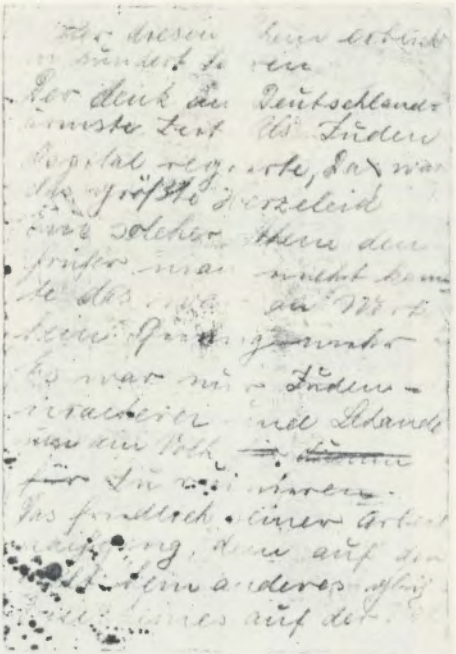
"Join the National Socialist group."
"Come to Hitler, support National Socialism"
"Achievements of the Jewish Revolt of 1918"
"Read the Munich People's Observer (Nazi newspaper)"

A very few of the notes can be found imprinted on BOTH sides. A few have been found with typewritten messages. A few handwritten overprints are known. One of the most revealing is a would-be poem:

"Whoever will see this note 100 years ahead,
think of Germany's poorest time,
when Jewish capital reigned then
there was greatest grief.

Such a note was not known in former days
worth not even a penny.
It was only Jewish fake and shame to ruin a people
that has done its work peacefully
and was not matched by anyone, no,
no one else in the world."—Anonymous.

Reference Collection Dr. Alan York



Handwritten poem on inflation currency.

Reference Collection Dr. Alan York

One of the most unusual of the overprints is also a construction novelty. Starting out with a 1000-mark banknote, and adding five additional banknote sections, the individual created a note with a preposterous value of 1-plus-18 zeroes (1,000,000,000,000,000,000) overprinting this as issued from a sardonic banking source, the Jew Bank.

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2. Ibid.
3. Inside the Third Reich; Memoirs by Albert Speer. The Macmillan Company, New York. 1970.

Reference Collection Dr. Alan York

"Jew! Beware!"

ANTI-SEMITIC PAPER MONEY

By David Atsmony

From *The Currency Collector,* Vol. 7, No. 4 - 1966

Anti-Semites have known for centuries how to place the blame for disasters and troubled times with which their countries have met squarely on the heads of the Jewish minorities, channeling the general unrest against a traditional scapegoat. Jews have been accused of crimes ranging from the poisoning of wells and taking advantage of Christians to ritual murder and general corruption. Conditions in Austria and Germany during the Twenties were ideal for the activities of anti-Semites.

Germany's defeat in World War I brought on a severe economic crisis which threw millions of wage earners out of work and inflated the currency. Savings were completely lost

Reference Collection Dr. Alan York

The Jew betrayed Unbeliever and Christian - and he leads them by the nose.

They don't know if they get gold or something else - yet they thank him.

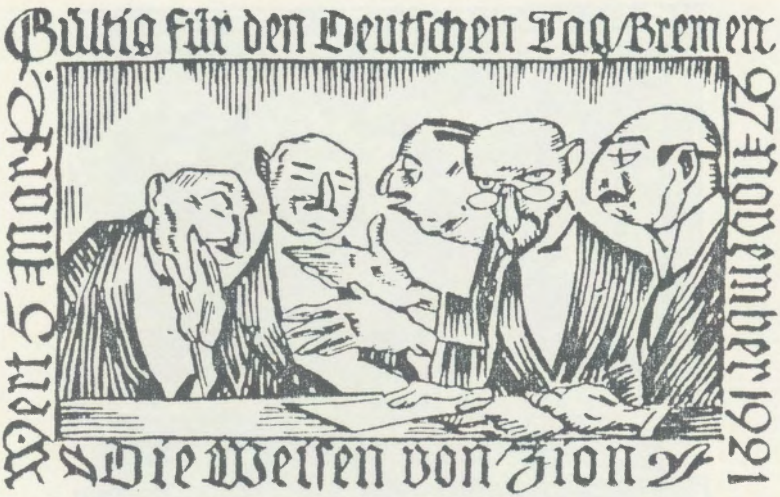
and many business and home owners forced to sell their property just to eat. Was it the military junta who had ruled the country for years and had pushed it into a costly and losing war who was to blame for the sad state of affairs? On the contrary, it seemed that the Jews were responsible for all.

Conveniently weak and unpopular anyhow, it was easy to stir up hatred and physical violence against them, permitting the political leaders to keep their jobs and property. Banknotes which had become quite valueless were used (among other materials such as newspapers and inflammatory speeches) to incite the citizenry to acts of mischief and worse. Anti-Semitic organizations printed scurrilous slogans on these notes and distributed them among the people.

In addition, the municipalities, many of which were dominated by proto-Nazis, issued paper tokens of an anti-Semitic character.

In my collection are several municipal and private paper tokens:

AMBERGAU (with swastika) valid until 31.13.23 - 25 and 50 Pfennig.
BRAKEL/HOEXTER (two varieties) dated 1.6.21 - 2 Mark
STERNBERG/MECKENBURG (three types) 23.1.22 - 100 Pfennig.
BREMEN ("In honor of the German Day) 27.11.21 - 2 Mark. (The Wise Men of Zion") illustrated.
AMSTELLEN (Austria; issue of an Anti-Semitenbund) dated 16.4.20. 10, 20, and 50 Heller.



Reference Collection Dr. Alan York

"The Wise Men of Zion"—Bremen, 2 mark, Nov. 27, 1921.

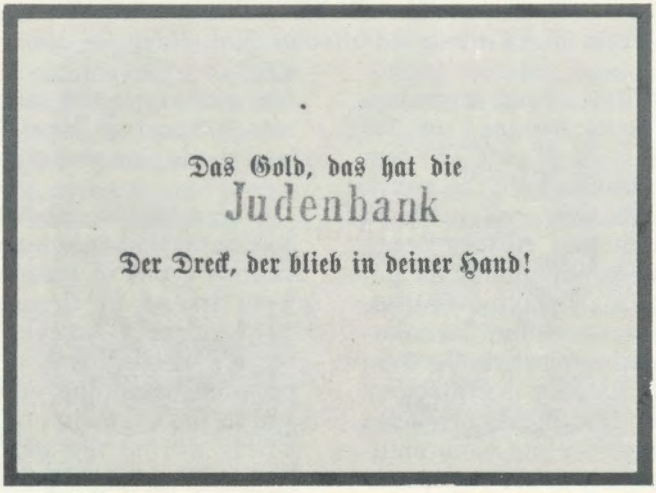
Banknotes were also overprinted by the Nazi party with anti-Semitic slogans, especially before the Reichstag elections of 1922-1923. In my collection are the following:

1,000 Mark - The gold, silver, and ham have been taken from us by the Jew, leaving us only the trash.

2,000,000 Mark - text of a song called "Der Ost-Jude" or "The Eastern Jew".

20,000,000 Mark - this issue of 1923 contains various verses and poems of an uncomplimentary nature.

In Austria, notes of 1 and 2 Kr. dated 1922 were overprinted "The gold is in the banks in Jewish hands and the rubbish is left in ours." The word "Judenbank" is also specially overprinted. Because of the difficult times, these vicious accusations paved the way to the emergence of the Nazi party.



Collection of Theodor Isler

"The Gold is in the Jew Bank the feces is in your hand." Austria, 2 Kronen.

Collection of Theodor Isler, Zurich

Notgeld from Beverungen—May 1, 1921.

ANTI-SEMITIC EMERGENCY NOTES: A SEQUEL

By Carl Siemsen

From *The Currency Collector*, Vol. 8, No. 3 - 1967

In a recent issue of our magazine, my friend David Atsmony of Tel Aviv comments on a very sad segment of recent history. In the politically turbulent years after World War I, Germany and Austria began the use of emergency money for political propaganda. In both countries, almost without exception, the colorfully illustrated subject notes were printed solely for sale to collectors. Politically inspired local currencies and circulating receipts were emitted so that not only could one spread hate propaganda in the widest possible manner, but one could make a few pfennig at the same time. This was 'hitting two flies with one swatter,' as the German saying goes.

I am sure that most of our members know that enormous amounts of various types of emergency money were issued in Germany between 1914 and 1924. An ever-growing collector's market was a natural by-product. Beginning quietly in 1920 and to the exclusion of all other interests during the next two years, Notgeld was issued primarily for collectors as opposed to its earlier use as a monetary substitute.

Reference Collection Dr. Alan York

Brakel, June 1, 1921. Top: Anti-Semitic first issue. Bottom: Modified art after public protest.

Dr. Keller has grouped these notes together into a catalog under the title *Serienscheine*. Despite its widespread appearance in most collections, it should be pointed out that these attractive, patriotic, and propagandistic subject notes make up only a small portion of the total Notgeld emissions.

The anti-Semitic 'emergency money' of which we speak belongs almost exclusively to this latter-day, collector-oriented period. For some strange reason, the very gentlemen who grew rich with their dishonest and scurrilous notes were the ones who, on their notes, blamed the Jews for *their* financial dishonesty. I would expand somewhat on Atsmony's listing as follows:

(Ambergau) The correct name of the place of issue is *Bockenem*. The issuer of the notes is Heinrich Rehman, owner of a book printing business. The issue consists of the following values: two 25 Pfennig notes, three 50s, three 75s, and two of 2 Mark. All notes depict the swastika, but anti-Semitic text is found only on one of the 25 and 50 Pfg. notes.

Brakel - City of, June 1, 1921. Three notes in the 2 Mark denomination (blue, green, and brown). The blue issue, seemingly the first, depicts a man chained to a pillory which, according to the sexually psychopath-

Collection of Theodor Isler, Zurich

Top: "The Jewish Host Desecrators—July 20, 1492"
Bottom: "Death by burning of those who profaned—October 24, 1492"

ic Streicher* personifies Jewry. No text was used as the presentation spoke for itself. The design is very cleverly changed on the green and brown notes by the addition of a row of houses overprinted on the old design. Thus disguised, the notes apparently lost their objectionable meaning; the city of Brakel was forced by government authorities to make these changes.

Beverungen - City of, May 1, 1921 (a neighboring city of Brakel; the notes were printed by the same company). Fifty and 75 Pfg. and 1 Mark - each of which was printed in green, blue, and brown. The two higher values bear anti-Semitic slogans and de-

Collection of Theodor Isler, Zurich

Top: Reverse common to all three Sternberg notes.
Bottom: First Note: "The priest sells the Host to Jews in 1492"

signs in each of the three printings; the 75 Pfg. featuring a disgusting scene in a barbershop and the 1 Mark showing a Jewish salesman trying to cheat people with the sale of chamberpots.

Tostedt - Municipality (Gemeinde) 1921. This locality issued a 50 Pfg. note showing a profiteer under the gallows. No anti-Semitic text is to be found on this note, since everyone knew what it intended to convey. This issue was to be suppressed, but apparently action came too late as all notes had been sold. It is found in many collections.

Sternberg - Jan. 23, 1921. On three 1 Mark notes of this city, we find the

Collection of Theodor Isler, Zurich

Beverungen, May 1, 1921—a Jew cheats the buyer of a chamberpot.

pictorial representation of the desecration of the holy wafer by Jews. Aside from blaming the Jews for ritual murder, the most prevalent accusation levied against Jews in the Middle Ages was such desecration until the wafers bled. These 'crimes' were used to justify the holding of pogroms in order to confiscate Jewish property and possessions.

Bremen - Deutscher Tag (German Day) notes of November 27, 1921. In this series, we find denominations of 50 Pfg., 1, 2, and 5 Mark. All notes are similarly designed. These so-called German Days were meetings of the militant fascistic unions which undermined the Weimar Republic. The collecting instinct was used to finance these conventions through the sale of these scurrilous notes.

Hamburg - Merkur Institute of Art (Kunstanstalt Merkur) March, 1920. This was another exclusively collector-oriented issue in 25 and 50 Pfennig denominations. The 50 Pfg. notes shows a picture and verse in the best "Stuermer" fashion. The way in which this Super Patriot butchers the German language is a sign of the illiterate rabble to be found attracted to the cause.

Rudolstadt - Schutz-und-Trutzbund Ortsgruppe Rudolstadt (Defense and Attack Alliance of Rudolstadt). No date. This Alliance was a forerunner of the Nazi Party; its only purpose was the spreading of anti-Semitic filth. It tried to finance its activities through the sale of emergency notes. All notes feature the swastika, but no text was used as the design spoke for itself.

As I have already indicated, the above mentioned issues were emitted solely to enrich the issuer; each issuer hoping that the topicality of their subject would help sell them. There exist as well several issues of actually used emergency money which unashamedly bore anti-Semitic text. Notable among the events of the Weimar Republic's life was its failure to completely suppress such issues.

When, after the introduction of the Rentenmark in 1923, not enough methods of payment with any real value were in existence, official and private sources helped to overcome this lack by the issue of notes backed by gold, dollars, wheat, and other valuable items. In this way, the Landbund (State Alliance) of Greifenhagen in Pommern issued notes backed by rye. Denominations in this series range from 1 to 10,000 Pounds. The first issue carried the warning: "This note becomes invalid if it falls into the hands of Jews or those with Jewish blood. Germany for the Germans!" The word *Judenmischlinge* (those of mixed Jewish parentage) was crossed out in the second issue, and it was entirely removed in the third. These notes are rarely found in collections. This Landbund, hostile to the Republic,

Collection of Theodor Isler, Zurich

Obverse of this Austrian 50 heller note of Jan. 31, 1921 warns the people of Jewish merchants.

was the voice of the infamous Prussian country squires, or Junkers, on whose estates groups such as the Stahlhelm (Steel Helmet) and Nazis met.

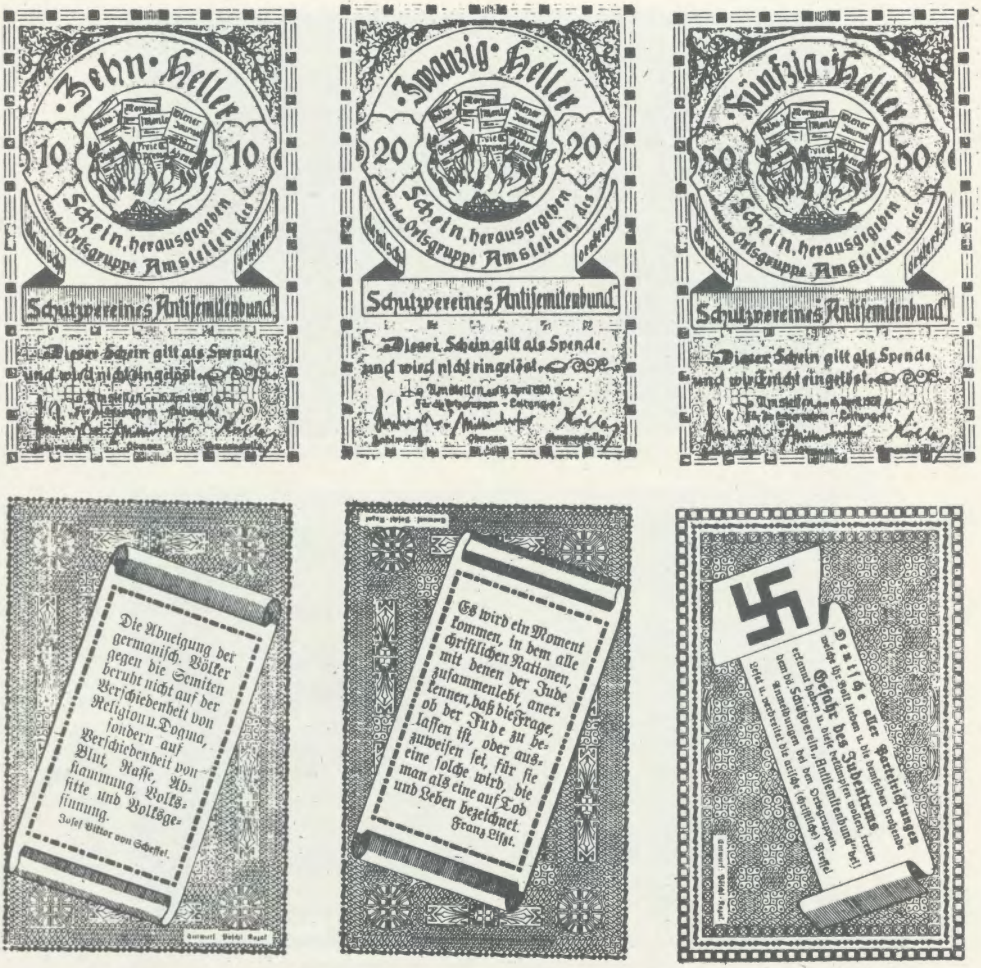
Austria, too, is not without its anti-Semitic emergency notes:

Amstetten has already been mentioned for its issue of this type. Several issues exist, but all carry the same unpleasant text.

Linz und Wels - Parteileitung der deutschen Freiheits und Ornungspartei in Oberoesterreich (Party Administration of the German Freedom and Order Party of Upper Austria) Sept. 1920. This is an issue intended strictly for the raising of cash. It took the form of *Wahlschatzscheine*, or campaign contribution notes, which were redeemable. Only on the 80 Heller notes of the IV issue, however, do we find an anti-Semitic picture with 'appropriate' text. This note exists in three different colors.

Gottsdorf an der Donau, Kaufman (merchant) Rupert Seidel. Notes are in values of 10, 20, and 50 Heller. Herr Seidel evidently expected a more satisfactory distribution of his notes as a result of embellishing them with anti-Semitic picture and text.

*The "Stuermer" was published as a purveyor of the most primitive anti-Semitic propaganda by Julius Streicher during the pre-Hitler period. He was one of the richly deserving souls imprisoned after the War.



A trio of notes, front and back, on display at the Simon Wiesenthal Center for Holocaust Studies in Los Angeles, are from the personal collection of Simon Wiesenthal who presented them to Joel J. Forman, its curator. From left, the 10, 20 and 50 HELLER notes are dated April 16, 1920. They were used to incite anti-Semitic feelings among the populace.

Wiesenthal Gives Trio of Notes to Center

By Joel J. Forman

Simon Wiesenthal, famous Austrian Nazi war criminal hunter who brought more than 1,000 violators of human dignity to justice following his release from Austria's Mauthusen concentration camp at the end of World War II, holds a U.S. congressional medal in gold. The medal is available in bronze from the Bureau of the Mint.

Over the last few years, there has been a tremendous increase in the number of groups who deny the Nazi holocaust ever happened, who claim that the whole subject matter is a hoax. To combat this unbelievable denial of mankind's greatest tragedy, the Simon Wiesenthal Center for Holocaust Studies, Los Angeles, has launched a multiphase program to tell the truth.

To assist the Center in reaching this goal, I became involved in numerous activities using numismatics as a tool. What I would like to do now is share with you several experiences I had in fulfilling the commitment I made to the Center.

Starting in 1980, the Center began its first movie, the multi-media film, "Genocide." Realizing the importance of numismatics in the Nazi era, one long scene shows the Theresienstadt Concentration Camp money, which I donated. The movie premiered at the Kennedy Center in Washington, D.C., in January 1982.

A few short weeks later, the movie was nominated, in the documentary category, for an Academy Award. The excitement this caused was beyond description. Everyone was counting the days until the Awards night, Monday, March 29, 1982. Finally, the documentary category came up. ". . . and the winner is: "Genocide." Words cannot describe the tremendous elation we all felt. Simon Wiesenthal said: "This is the proudest moment in my life."

In September 1981, as the movie was being finalized, I had a long talk with Morris Bram, the highly respected president of the American Israel Numismatic Association (AINA) on the subject of the holocaust. Morris, along with many others, was bewildered by the fact that people were denying that the holocaust ever happened.

He asked me what AINA could do to help the Center. As the Curator of Numismatics at the Center, I told him that to fight these fanatics, the truth must be told and distributed widely. I asked him, if AINA would consider doing a comprehensive study of the numismatic materials that occurred during the holocaust? If so, would they dedicate an issue solely to the topic? One year later, AINA released its September-October 1982 issue. The entire issue was called "Holocaust." Thank you, AINA.

When I'm at the Center, generally on Sundays, I observe people as they take a long look at the numismatic display case. The reactions I see vary tremendously. Most people never realized that the Nazis issued concentration camp money and are stunned when they see it.

Elderly people from Germany stare at the worthless currency that was issued during the hyper-inflation of 1923. This money, in their opinion, was the foundation of the Third Reich, since it was the tremendous economic dislocations that Hitler capitalized on and which eventually brought him to power.

Survivors from the camps cry softly when they see money from the camp, such as Buchenwald, from which they were liberated. I feel very honored and uniquely privileged to handle and display money that was once used by terrified people with trembling hands.

Two more movies are being planned. One concerns Raoul Wallenberg, a Swedish diplomat who saved thousands of Hungarian Jews from perishing in the gas chambers. The second concerns Hannah Senesh, a Hungarian Jewish woman, a poetess, who was executed at the age of 23 by the Nazis. Her most famous poem is "Eili, Eili." Serious consideration has been given to using the money that circulated in Hungary in both movies.

On Oct. 24, 1982, the Center had its annual tribute dinner at the Beverly Hills Hilton Hotel where it honored, posthumously, Hannah Senesh. Her brother, Giora, and a nephew flew in from Haifa, Israel, to receive the award. The co-chairpersons were two-time Academy Award winning actress Jane Fonda, and Alan Alda, the star of TV's most popular series, M*A*S*H. My wife and I

had the privilege of being there. Simon Wiesenthal flew in from Vienna.

About 925 people attended Los Angeles' most prestigious social event of the year. There was a fabulous program, led by Jane Fonda, on the life of Hannah Senesh. There were readings of her poems and singing of her songs. Alan Alda spoke about a trip he took last summer with one of his daughters to Vienna and how he was impressed with the quaintness of the historic city.

Then he heard about a bomb, attributed to neo-Nazis, that exploded at the home of the Wiesenthals while they slept. All of a sudden, Alan realized that the quaintness he was seeing was a facade while the true face of the city was ugly. The warmth and sincerity that are an integral part of his role on M*A*S*H quickly surfaced as he spoke.

After this magnificent affair was over, I met and spoke to Simon Wiesenthal. I told him about the numismatic collection I was gradually putting together. To my amazement, he knows whom I am. He is well aware of my activities, and appreciates the time and effort I am spending at the Center. I offered him a present—some of the types of money that circulated in Austria at the time of his liberation from Mauthausen. He asked that I add it to the collection at the Center.

Then he astonished me. He brought me a present! Since he never met me, he gave it to Rabbi Hier, Dean of the Center, with instructions to give to me, three notes from his personal collection.

Reprinted from *Coin World International*, Feb.23, 1983.

THE RABBI ON HUNGARIAN POSTAL NOTE OF 1919

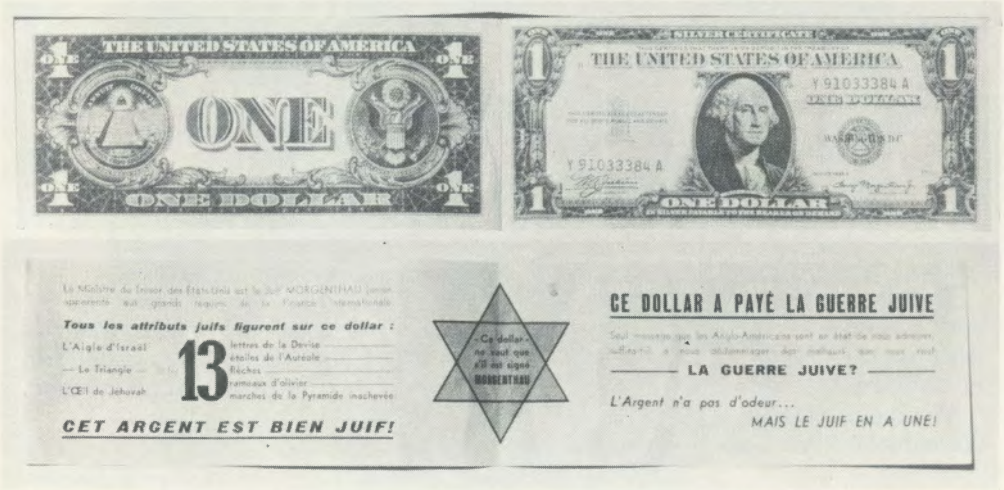
Reference Collection Dr. Alan York

One of the post-World War I's most unusual anti-Semitic expressions was a hand-inked creation which has been found in almost a dozen variations. All depict a bearded Jew inked over the heroic statue-like figure on the Hungarian 5 korona postal note, Budapest, May 15, 1919 (right).

This item, catalogued by Milhaly Kupa in Magyar Orszag Papir Penzei (Hungarian Paper Money), published in Budapest in 1964, is Pick: Hungary #34, and Kupa #494 ("rabbi with umbrella"). The postal note, 130 x 82mm, is a blue-on-green design; the inked overprint is black with brown beard and sack. It is one of a number of caricatures of professionals of the period by the unknown artist.

An Anti-Semitic and Anti-American Propaganda Currency

By Herbert A. Friedman
Excerpted from *Whitman Numismatic Journal*, October, 1966



Reference collection Dr. Alan York

A good example of the anti-American and anti-Jewish type of material the Germans prepared is the United States one dollar bill facsimile dropped over Paris in October of 1943. It has been claimed that at first the people of the city were overjoyed, thinking that the USAF had dropped gifts during the night. However, when this bill, which was actually a thin folded strip of paper with an excellent likeness printed on it by photographic means, was opened, the following information was found, courtesy of the Third Reich:

"All the attributes of the Jews in the design of the dollar!"
The star of Israel—the triangle.
The eye of Jehovah.
13 letters in the slogan.
13 stars in the sunburst.
13 steps on the pyramid, etc."

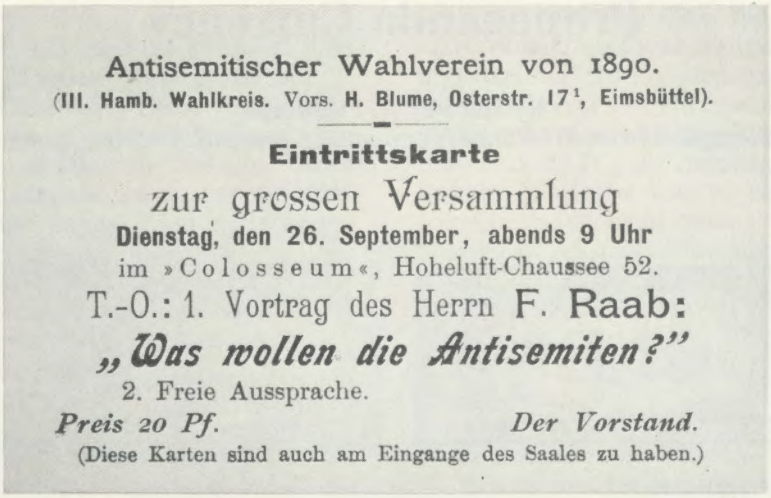
"This dollar pays for a Jewish War."

"The Minister of the United States Treasury is the Jew Morganthau Junior, allied to the big sharks of international finance. All the Jewish symbols appear on this dollar: The Eagle of Israel, the Triangle, the Eye of Jehova, the thirteen—letters of the device, stars of the halo, arrows, olive branches and steps of the unfinished pyramid. This money is certainly Jewish! This dollar is only valid if signed Morgenthau. This dollar has paid for the Jewish war. The only message that the Anglo-Americans are able to address to us is: Will the dollar be enough to compensate us for the sorrows caused by the Jewish War? Money has no smell . . . but the Jew has one!"

IN THE STAR:

"This dollar has no value as it is signed by Morgenthau"

1890: A CALL TO A MEETING



Antisemitischer Wahlverein von 1890.
(III. Hamb. Wahlkreis. Vors. H. Blume, Osterstr. 17¹, Eimsbüttel).

Eintrittskarte

zur grossen Versammlung
Dienstag, den 26. September, abends 9 Uhr
im »Colosseum«, Hoheluft-Chaussee 52.
T.-O.: 1. Vortrag des Herrn F. Raab:
„Was wollen die Antisemiten?"
2. Freie Aussprache.
Preis 20 Pf. *Der Vorstand.*
(Diese Karten sind auch am Eingange des Saales zu haben.)

Reference Collection Dr. Alan York

This is the *Entry Ticket* to a "giant" public meeting of the existing *Anti-Semitic Election Organization* in a suburb of Hamburg.

The lecture by Mr. F. Raab was on the subject: *"What do the anti-Semites want?"*

The price for the ticket was 20 pfennigs. The meeting was called for 9 o'clock on the 26th of September in the Colosseum.

"PEACE! FREEDOM! BREAD!"

Reference Collection Dr. Alan York

November 9, 1918
They claimed Peace - Freedom - Bread

This overprint took advantage of memories of the final days of World War I. The Bolsheviks had won a revolution in Russia with the slogan of *Peace! Freedom! Bread!*.

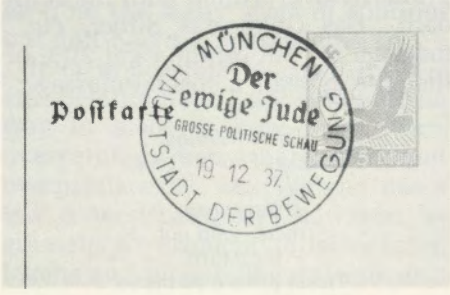
November 9, 1923
No Peace - No Freedom - No Bread
The Jews got the gold-backed mark and the mortgage-backed money.

This theme was recalled by the Nazis during the inflation to reach out to former soldiers who may have had revolutionary sympathies.

THE ETERNAL JEW
A TRAVELLING EXHIBITION

Reference Collection Dr. Alan York

In 1937, the German authorities opened an exhibit of pseudo-scientific and historical hate propaganda gathered to justify the anti-Jewish oppressions under the title, THE ETERNAL JEW. This postcard bears a cancelled stamp dated December 19, 1937. This exhibition then travelled to Vienna where a similar card was issued.



A TICKET TO JERUSALEM

Reference Collection Dr. Alan York

One of the most unusual variants in the overprints of the 1920s is the "Ticket to Jerusalem" overprinted on the German 1000-mark note of January 1, 1923.

The reverse of this note has been primarily overprinted with the standard "Das Gold, das Silber, etc." message . . . but on the right 20% of the note appears a special message;

For all Trains.
Ticket Fourth Class
to
Jerusalem
there - and not
for return.
Ticket price 0.00 marks

Munich notgeld issue, August 14, 1923: Overprint on reverse: "The Jews are our bad luck! Jews—out!"

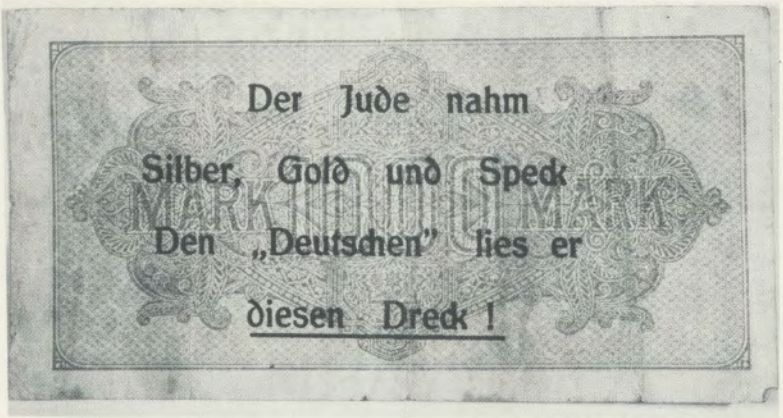
A Look at Anti-Semitic Propaganda On German Inflation Money

By Herbert A. Friedman

Has currency ever reflected the anti-Semitism theme? The answer to this question is, of course, yes. There are many banknotes and emergency money issues that bear either anti-Jewish statements or vignettes.

Our purpose is neither to condemn the German or ask for sympathy for the Jew. We feel that is it important to show that the contempt that Nazis felt for the Jew during the Second World War might have arisen from the many years of continuous anti-Semitic propaganda.

It is impossible to catalogue the anti-Semitic notes, since there is no way to discover how many were overprinted, how many different overprints exist, etc. We can use a few general categories however: legitimate government bills, notgeld, tokens and money-like documents.



Reference Collection Dr. Alan York

"The Jew takes Silver, Gold, and Bacon. He leaves this (feces) to the German." There are at least 19 known varieties of this theme on overprints.

The first items we shall discuss are the legitimate German government banknotes produced during the great inflation of the early 1920s.

One of the results of inflation was that suddenly the banknotes were worth more as paper than as currency. A smart businessman might consider using the worthless paper banknotes as a medium to carry his message.

Basically, this is exactly what occurred in Munich. The Nazi newspaper "Volkischer Beobachter" began overprinting the reverse side of regular Reichbank issues with pro-Nazi advertising. Many of these notes bore anti-Jewish statements.

Legitimate Banknote Overprints

The first anti-Semitic item in the legitimate Reichbank section is the 500 mark note dated July 7, 1922. These notes bear a caption stating that they are redeemable at the *Reich Savings Bank* until April 1, 1923.

On the reverse we find a caricature of a Jew and the words *"Soviet Jew Radeck, Railway Robber, Murderer of Workers. The biggest capitalist in Russia. Workers, shall this be your leader? Friends, become National Socialists - Read the People's Observer of Munich".*

The second anti-Semitic note is the 1000 mark, dated September 15, 1922, redeemable until January 1, 1923. (Actually inflation notes state that after the date given the Reichbank may call up the notes for exchange against any other legal tender.)

There are two varieties of the 1000 mark note. The propaganda message on the reverse is identical on both items, except that the "type" used is slightly different.

The propaganda message: "The gold, silver and bacon the Jew has taken from us and left us with this dirt".

Below this statement, which rhymes in the German language, we find a longer message reading; "Friends, how long are you going to stand by and be plundered and swindled by the golden international Jewry? Come to Hitler. Become National Socialists. Read the People's Observer of Munich".

There is a certain poetic justice in the Volkischer Beobachter printing these propaganda messages. During World War Two, the Allies forged copies of the VB and dropped them over the Third Reich. These fraudulent newspapers were full of anti-Nazi statements and morale-destroying propaganda.

500,000 mark note offers the basic "gold, silver, etc." message—but with a postscript: "People, how long must you suffer with swindling and plundering of the Golden International?"

The third note of interest is a 2,000,000 mark item marked August 9, 1923. By 1923 the inflation was at its height; a loaf of bread could cost the housewife a wheelbarrow full of banknotes. This particular bill had a call up date of September 1, 1923. Notice that because of the emergency the valid period of this particular item is only about three weeks.

On the reverse of the Two million mark note we find a poem entitled, "The Eastern Jew".

I arrived here filthy and full of lice
But found quickly what I wanted
As a shrewd man I found the dollar exchange very beneficial
Now I own billions and am very fond of them
I have swindled them from the Christians
The blond girls tall and short enhance my life
At night with sweet wine they cater to my whims.

The final inflation notes of interest are in the denominations of 20,000,000 marks, dated September 1, 1923, valid until January 1, 1924.

I have seen two types. The first has a short propaganda message which states "With a sprig of garlic in my straw hat, my nose crooked and thick, the *Cohnheim* Brigade protects the Republic".

I don't know the significance of the Cohnheim Brigade, but imagine that it had some special meaning at the time. The use of "Cohnheim" obviously is an attempt to smear something or someone as Jewish, but whether Cohn was a man or a group of some kind is as yet unknown to me.

The second 20,000,000 note has a much longer propaganda statement. It reads as follows:

Once you had shiny coins
Once you had glistening gold
Your honor and your armies
Commanded only respect.

Now you have billions and trillions
Almost everyone today is a billionaire
But a people full of misery
A people without honor, without arms

Reference Collection Dr. Alan York

100,000 mark note of Jan. 19, 1922 urges Germans to remember to "ship the Jew to the front lines." Image of the German worker has a vampire sucking his blood. See right.

Now you have the dirty rags
And the Jew has your gold
For every trifle you pay through the nose
You asked for it!

I have only one further bit of information about backstamps on legitimate currency. It has been stated that some notes of 1923 have been found with overprints reading; "Invalid in the hands of Jews or those having Jewish blood". It is not known whether this was a privately produced propaganda statement or one that had official backing of some kind.

There are at least two regular Austrian issues dated 1922 that were overprinted on the reverse with the statement: "The gold is in the Jew banks, the feces is in your hands". These notes are the 1 and 2 krone denominations and were illustrated in the *Whitman Numismatic Journal* of October, 1966. According to reliable sources in the field of Austrian currency, these notes were often given out as change by the local banks during the inflation.

Notgeld

We now come to the second category of propaganda currency. These are the so-called "Notgeld". Although the pedigree of many of these items is suspect, we do know that in 1918 the Reichsbank was forced to request that all larger cities and districts issue their own currency in 5, 10 and 20 mark values. With the second wave of inflation, which struck near the end of 1922, we find the notgeld being produced in denominations of 50 and 100 marks.

Reference Collection Dr. Alan York

Notgeld's most famous collectable: printed on silk fabric with artwork attacking Jews, Americans, capitalists, speculators and others. It is also known on linen and cotton.

With the coming of the Christmas season of 1922 the notes started to show up with denominations of 100 to 1000 marks. By the start of 1923 the notes had reached the fantastic sums of millions and billions, and in at least one area, trillions. The Reichbank shared the printing costs of these notes in many cases, and also gave a limited protection by sharing the losses due to counterfeiting.

It is important to remember that these notes are for the most part privately made. However, they did have some value at the time and were recognized as currency in specified areas. Today, of course, they are good only for decorating the walls of a den or playroom. At one time they might have been the difference between eating and going hungry for another night.

The first notgeld notes of interest were issued by the council of Sternberg/Mecklenberg and dated January 23, 1922. On the obverse we find a picture of the town and the notice "The Municipal Savings Institution

Reference Collection Dr. Alan York

"Palestinian Reich German Nation" money, a sardonic anti-Semitic issue, dated October 1923, blaming the troubles of the French Occupation on the Jews.

will redeem this for 100 pf. This note will be valid until one month after publication of termination date in the official gazette".

There are three varieties of the 100 pfennig note, each having an anti-Jewish reverse vignette. One shows an ancient woodcut and the caption; "The desecration of the host by the Jews at Sternberg on July 20, 1492." The woodcut shows a group of Jews destroying a table covered with various religious artifacts. The other two notes are in the same general vein, seeming to indicate that there was some historical happening in 1492 with the Jewish populace either accused or guilty of some sort of anti-Christian act.

We now come to a pair of notgeld notes issued in Ambergaum, and valid until December 31, 1923. These notes are found in 25 and 50 mark denominations. They seem to have been printed by a private citizen for the town, since we find at the bottom of the note; "This bill can be presented to me for redemption through 12/31/23. Heindrich Rehmann, Printer".

The 25 mark note has a brief propaganda statement that seems to blame the Jew for the emigration of the German farmer to America. The message states:

The free German was turned into a servant
The Jew bent the German law to his will
And passed it on to his heirs
The farmer leaves his farm and house
And seeks a house across the Ocean.

The second anti-Semitic note moans for the plight of the poor nobleman during the inflation.

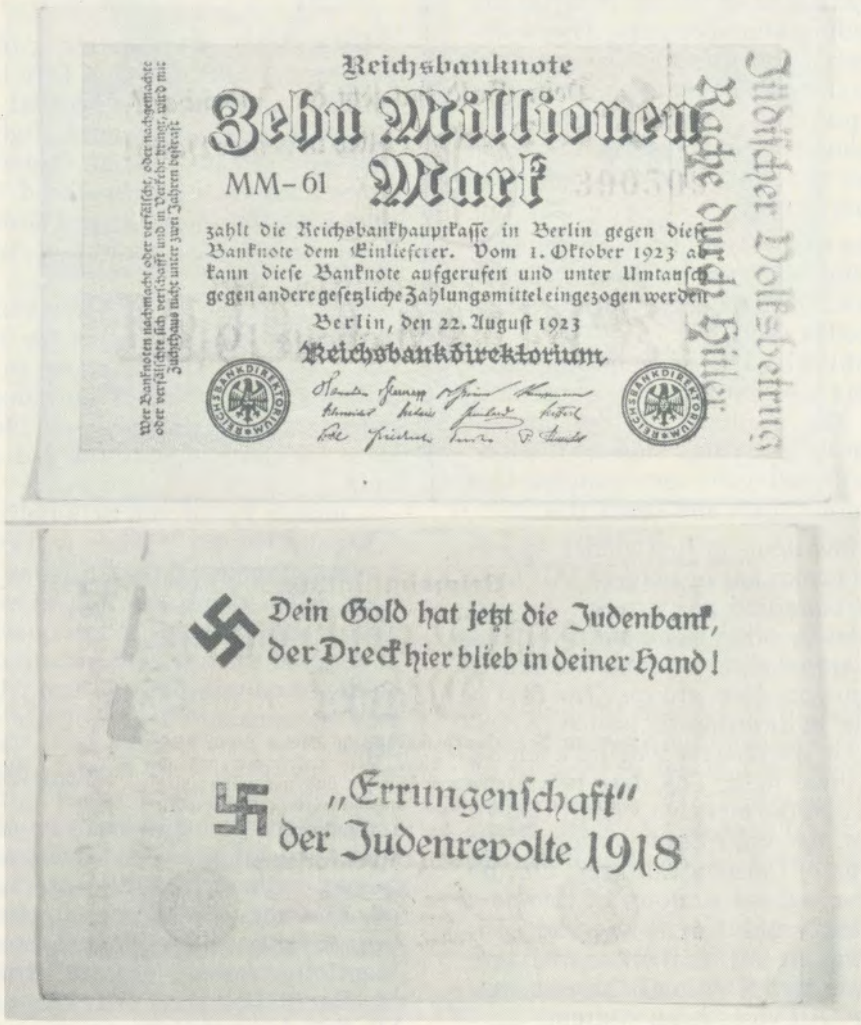
In place of King's power Jewish gold reigns
It is a good deal for the Jew
The Nobleman must bow his head in Jewish pay
The Jew is insolent, the German is meek
My beautiful Germany, you are breaking to pieces.

The final note of the notgeld series was issued in Bremen on November 27, 1921. It is in the denomination of

2 marks. On the reverse we see a group of Zionists and the captions: "In honor of the German Day" and "The Wisemen of Zion". The vignette relates to the old tale of the meeting of the elders of Zion for the alleged purpose of carving up the world in cahoots with the Masons. The bigot in his haste to smear all enemies of his personal religion actually joined the Jews and Masons in this plot to rule the world.

Four notes show the Jew in a certain unsavory light. The first item was issued in Brakel/Hoexter dated June 1, 1921. This note was valid until March 1, 1922. On the reverse we see a Jewish-looking father holding his baby out of the window. The message states: *"Since he didn't have a toilet, the child defecates out the window. Unfortunately, a city magistrate walks beneath and gets covered with the waste".*

The father has a definitely Jewish appearance. He is shown on the obverse of the note also, chained to a village pillar. His nose is very large, and perhaps some attempt has been made to give him a Semitic profile. A



Reference Collection Dr. Alan York

Double message on 10 million mark of Oct. 1, 1923: "Your gold is in the Jew bank; the (feces) is in your hand" and, "A remembrance of the 1918 Jewish Revolt." On obverse: "A Jewish swindle—revenge yourself with Hitler."

complaint from the Jewish citizens of the town led to a redesign. The second variety is identical to the first, except that the caricatured profile is no longer exaggerated.

The 1 mark notgeld of Beverungen dated May 1, 1921 is signed by the magistrate Dr. Bruggermann, and is dated valid until March 1, 1922. On the reverse a bearded hooked-nose pedlar is selling bedpans (chamber-pots) to a German housewife. The message states: *"In the Fall a trader offered a woman his wares. He had brought pots of every description, including chamber-pots. The woman asked the salesman to go away since the pots were much too big for her purposes. David answers; No, the chamber-pot is just right because winter is coming and the nights are getting longer.*

The name David has a Jewish connotation, as does the long black caftan and the side-curls worn by some Orthodox sects.

Getting back to the note, we immediately see that David is a real hustler. The producer of this notgeld seems to be saying: "Beware the Jew, he will sell your merchandise that you don't want and cheat you."

A few items at first glance appear to be banknotes or notgeld. All have been classified as currency in past articles by other researchers. In fact, they are receipts for contributions to various pro-Nazi groups. The first is valued at three marks, issued in Saxony. On the obverse we find a female and three men. The date is simply 1921 and the message reads; *"Contribution Receipt - Contribution to the League of German Culture"*. On the reverse we see a group of revellers dancing around a money bag containing several million marks and the words; "Nothing is sacred anymore - All vices reign supreme".

The second receipt is found in three varieties, 10, 20 and 50 heller. These were issued in Amstellen, Austria, on April 16, 1920. On the front of the notes we see liberal newspapers being burnt and the words; *"Issued by the local district Amstellen of the German-Austrian Protective Association Anti-Semitic Bund"*. We also find the caption; *"This bill is not redeemable but is a receipt for a contribution. Amstellen 4/16/20. For the district management."*

The reverse of each of the three notes are different and we shall translate each item in turn;

Receipt No. #1; "Germans of all parties and all those that love their country and have recognized the danger of Jewry and want to fight it. Join the German-Austrian Protective Association Anti-Semitic Bund. Register with the local District Groups. Read and disseminate the Aryan Christian Press".

Receipt No. #2; "The aversion of the German people against the Semites does not have its cause in the differences of religion and dogma but rather in the differences of blood, race, background, culture and attitude.

Joseph Victor von Scheffel"

Receipt No. #3; "There will come a moment when all the Christian Nations with which the Jew lives together will realize that the question of whether the Jew is to remain or to be deported will become one which may be considered one of life and death.

Franz Liszt"

There are probably many more varieties of inflation and emergency money with anti-Semitic propaganda. The ones I have mentioned are from my own collection and those of Mr. Colin Narbeth of Great Britain, Mr. David Atsomony of Tel Aviv and Mr. Eric Lind of Detroit.

Reprinted excerpts from COINS, Sept. 1968.

Nazi Fury at a Jewish Bolshevik Leads to a Soviet Leader on German Money

Reference Collection Dr. Alan York

Soviet Jew Radek
Railroad robber/Workers murderer
Greatest capitalist in Russia
Worker: should this be your leader?

Overprint
On actual actual 500-mark banknote dated January 1, 1923 (shown reduced).

There are at least seven known variants of the Radek overprint.

Karl Radek (1885-), a Jewish radical and supporter of Lenin during the fateful 1917 days which led to the Russian Revolution was a highly visible target of the German Nazis in the years after World War I.

Following the Armistice, he was sent by the Bolsheviks to help the growing revolutionary group inside Germany to launch a revolution of their own. A small armed struggle against the postwar German Government failed; Radek stayed on to direct a peacetime movement which clamored for changes. With the leading German Communist leaders assassinated, Radek was in the forefront where Nazi propagandists could attack him as an outsider, as a Jew, and even as a "murderer" of workers.

Ultimately Radek left Germany and returned to Russia to support the unsuccessful Trotsky group.

This overprint appeared on a 1,000 mark note dated January 1, 1923.

A 500-MILLION MARK ANTI-SEMITIC EXHIBITION ANNOUNCEMENT IN VIENNA: 1943

OBVERSE

Reichsbanknote 10B 327233

Fünfhundert Milliarden Mark

zahlt die Reichsbankhauptkasse in Berlin gegen Einlieferung dieser Banknote dem Einlieferer. Vom 1. Februar kann diese Banknote aufgerufen und unter gegen andere gesetzliche Zahlungsmittel eingezogen

Berlin, den 26. Oktober 1923

Reichsbankdirektorium

Wer Banknoten nachmacht oder verfälscht, oder nachgemachte oder verfälschte sich verschafft und in Verkehr bringt, wird mit Zuchthaus nicht unter zwei Jahren bestraft

Fünfhundert Milliarden Reichsmark = 500.000 Millionen

= 500.000.000.000 RM

Dafür erhielt man 1 kg Brot während der Inflation, die durch die hemmungslose jüdische Spekulation hervorgerufen wurde. Der Verlust aller Ersparnisse, Arbeitslosigkeit, Hunger und entsetzliche Not waren die weiteren Folgen des „gerechten" Friedens der Freiheit und Unabhängigkeit, die uns unsere englischen und amerikanischen „Freunde" versprochen hatten.

Am 16. Juli 1919 hat die Nationalversammlung der deutschösterreichischen Republik zu dem Friedensdiktat einstimmig folgende Entschließung angenommen:

„Das, was dem Volk Deutsch-Österreichs in diesem Frieden gegeben wird, ist kein Friede der Versöhnung, es ist ein Vernichtungsfriede. Dieser Friede bedeutet für uns nicht Erlösung aus den Qualen des Krieges, er bedeutet für uns ihre Verlängerung, er bedeutet Hunger, Not, Elend und Verderben."

Die **Großausstellung** **1918**

zeigt in Originaldarstellungen Ursachen und Folgen des Zusammenbruchs von 1918. Sie beweist auch überzeugend, daß sich in diesem Krieg die Ereignisse des Jahres 1918 nicht wiederholen werden.

Wir werden diesen Kampf fortsetzen bis zum Sieg!

Jeder Wiener, jede Wienerin muß die **Ausstellung 1918** gesehen haben.

18. Dezember 1943 – 29. Februar 1944 im Messepalast, Wien VII.

Täglich (auch Sonntag) von 9 bis 19 Uhr.

Eintrittspreis: An der Tageskasse 50 Rpf. – Vorverkaufskarten zum ermäßigten Preise von 40 Rpf. erhältlich bei allen Ortsgruppen, Dienststellen und Amtswaltern der NSDAP., der DAF., der NSV., der NS.-Frauenschaft, in den Verkaufsstellen der NS.-Gemeinschaft „Kdf.", sowie bei zahlreichen Organisationen und Verbänden.

Reference Collection Dr. Alan York

REVERSE

Capitalizing on the memories of the 1923 inflation, a 500-million mark note was created as a vivid reminder of the past to stir Austrian interest in a travelling anti-Semitic show in Vienna held from December 18, 1943 to February 29, 1944.

The theme of the banknote-like message was based on a reminder that in the inflation, due to "Jewish speculators," a kilogram of bread cost 500-million marks.

The Berlin showing was attacked by 200 Jewish communist resistance fighters. All were captured and murdered. Their leader Herbert Baum, is now an honored East German hero-martyr.

GERMAN MEDALS MOCKING JEWS

A BOOK REVIEW by Manfred Anson, New Jersey

No study of anti-Semitic medals would be complete without reference to a small book issued under the auspices of the Leo Baeck Institute, the U.S. depository of what has been saved of German-Jewish culture.

The author of this book, *Deutsche Spott Medalien Auf Juden by Bruno Kirschner*, lived until 1937 in Berlin and then in Jerusalem until 1964.

Following his death, the book was completed by Arie Kindler of the *Kadman Numismatic Museum* and printed by the *Battenberg Verlag* in Munich. Unfortunately for most collectors in this country, it was printed only in German.

The book deals solely with *Spott* (Mocking, Satirical, Scoffing) medals, struck or cast in Germany where anti-Semitism flowered from time immemorial. The medals described and pictured cover the last 600 years.

The illustrated medals can be classed in five categories:

1. RELIGIOUS; showing the baptism of Jews and the desecration of the Holy Host.
2. MORAL; depicting Jews as dishonest and as liars.
3. EROTIC; showing Jews as sexual and lascivious, even perverts; for example, King David and Bathshebah
4. COMMERCIAL; showing Jews as usurers, as the withholders of grains for enormous profits; as tax collectors, such as Jud Suess.
5. HISTORIC; mocking Jews who attained high office, or Jews in the public eye.

One of the earliest medals depicts a Jew riding a pig. The baptism medals from the early 17th Century show Jews being baptized for their financial gain. Others are the desecration medals of the Holy Host. Most of these were struck in silver, with some also struck or cast in copper and white metals.

The Erotic medals are drawn from the Biblical themes of King David and Bathsheba with David playing the harp while looking down from his palace at the nude lady taking her bath; and of Joseph and the wife of Potiphar at the Egyptian court.

The Feather Jew also belongs in this category. The Jew wears the feathers of a rooster to show that he does not trust his wife. (The rooster is symbolic of the particularly sexually active male.) This chapter is followed by the famous *Jud Suess* medals of 1738. (See elsewhere in this issue).

The largest section deals with the *Korn Jude* who according to anti-Semitic legend during a 17th Century famine in southern Germany hoarded corn to be sold later at exorbitant prices.

The Jew is always depicted carrying a sack of corn on which sits the Devil who is cutting open the sack so that the corn spills to the ground. On

the reverse side appears a proverb: King Solomon 11, 26, *"Who hoards corn will be cursed by the people, but blessings come to those who sell it."*

In the same section appears a relatively recent (1923) medal reawakening the old legend. A naked Jew sits on a sheaf of corn.

Under historic medals falls the famous Turkish War medal of 1686. It shows a Turk and a Jew stoking a furnace to melt gold.

The *Frankfurter Judengasse* medals of 1711 show the malicious joy of the Christians at the misfortune of the Jews whose streets burned to the ground in their Ghetto.

Finally the book presents the satirical medals of Karl Goetz, well known to most collectors of medals. These cover the years 1918-1920 in Germany's post-war period.

It is strange that Karl Goetz who produced perhaps one of the finest plaques of a synagogue, the *Jeshurun Synagogue* of Frankfurt, should have also produced several medals mocking a Jew who happened to have become Prime Minister of the State of Bavaria following collapse of the Bavarian Monarchy.

Kurt Eisner, a socialist who saw the uselessness of World War I in 1917 led a revolution in Bavaria against the continuation of the war. Under his socialist government the Bavarian King was forced to resign. Eisner was subsequently assassinated by a half-Jew, Graf Arco-Valley, in 1919.

This book should be in the library of the serious collectors of Jewish medals. A good knowledge of the German language is needed to understand the finer nuances and the inscription on those medals.

Those collectors who wish to read up on the *Korn Jude, Jud Süss* and Turkish Medals in particular in English should read the book by Daniel M. Friedenberg, *Jewish Medals from the Renaissance to the fall of Napoleon (1503-1815). Power* by Lion Feuchtwanger is an early 20th century fictional account of the life of Joseph Süss Oppenheimer widely available in English in libraries.

BOUND VOLUMES

OF TWO SPECIAL ISSUES
of
THE SHEKEL

Titled:

NUMISMATICS OF THE HOLOCAUST

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•

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IS THIS THE NEW ANTI-SEMITISM? IT TALKS "INTERNATIONAL BANKERS" AND "ELITE CONSPIRACY"

A conspiratorial banking clique has shaped much of the history of the Twentieth Century. These *Insiders* gave us the Federal Reserve System and the income tax; brought America into both world wars; bankrolled Lenin, Trotsky, and the Russian Revolution; and, even helped to bring Adolf Hitler to power in Germany.

A sub-headline from an article in AMERICAN OPINION, December, 1983, in an article attacking the German-Jewish bankers in the U.S. The publication is published by the John Birch Society.

Elite investment bankers move their partners in and out of government at top levels and profit enormously from manipulation and inside information. These Establishment-connected conspirators actually name our key Cabinet Secretaries, our Federal Reserve Board, and the presidents of the major U.S. universities.

The sub-headline from the same article in the January, 1984 edition of the Birch magazine traces the history of the major banking firms starting with Rothschild.

Reference Collection Dr. Alan York

This propaganda note is the size of the U.S. dollar bill.

This "note," attributed to the John Birch Society about 1965 carries all of the flags of the Nazi movement of the 1920s whose overprinted inflation money also cited the "International Bankers" and the "Golden Conspiracy."

Note the phrases ("international bankers," "elite investment bankers," conspirators, etc.) which are commonly found in the Nazi propaganda overprints of the 1920s which leave no doubt of the anti-Semitic intent of their authors.

THE EDITOR'S PAGE

George Gilbert

IN APPRECIATION

This special issue of *The Shekel* could not have been created without the assistance of a number of AINA members in the United States, in Europe and in Israel. To the best of the knowledge of all who contributed, there has never been a comprehensive presentation of this nature by any earlier numismatic group or special interests publisher.

Special words of gratitude must be made public here for the wholehearted support of Dr. Alan York of Long Island who opened his entire collection of material of this nature to AINA; to Manfred Anson of New Jersey who provided both numismatic material unique in this field but also his translation skills; to Theodor Isler of Zurich who loaned actual paper money by international airmail to make certain that this story be told accurately; to author Herbert A. Friedman of Long Island and paper money specialists David Atsmony and for their earlier writings on this subject; and finally, to M. Peled of MATSA Gallery of Tel Aviv for data on some unusual items. We thank *Coin World* and *Coins* for reprint permissions, along with material excerpted from *The Currency Collector* and *Whitman's Numismatic Journal.*

Anti-Semitism takes many forms. One of the most vicious is the ingenious propaganda which utilizes the money of any society to deal an anonymous anti-Semitic blow to Jewry. This special *Shekel* seeks to document the many forms over 700 years of numismatic expressions of hatred of the Jews.

To Morris Bram and to the Board of Directors who supported your Editor in this unusual undertaking, thank you.

Owners of overprinted propaganda messages on paper money of Germany, Austria, Hungary, etc. are invited to contact Dr. Alan York, One Main Street, E. Hampton, NY 11937. He is now assembling a book on overprints by Nazis, Social-Democrats, Communists and others relating to economic or social protest.

George Gilbert

HOW YOU CAN HELP ISRAEL'S GROWTH THROUGH NUMISMATICS

- Join an INS Club. Then bring a friend, neighbor or relative to meetings to interest him in your hobby.
- If you don't live in or near a city with a club, form an INS Club. Write to AINA for assistance and contacts in your area.
- If you can't form an INS Club, loan this copy of THE SHEKEL to a neighbor or friend.
- Make a talk about Israel Numismatics to your social club, Temple group or to a circle of neighbors. AINA will donate a few issues of THE SHEKEL and some numismatic gifts for your first meeting with youths or adults.
- Call the local Hebrew school and offer to talk about your coin collection to the students.
- Call a local coin club and join. Then make a talk about AINA and your Israel coin collection.
- Bring a recent coin from your collection to your office, shop or plant. Tell your associates about AINA.

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